1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

among the Ovimbundu is 'grudge-building'. This is probably fairly common and often eventuates either in sorcery or in suspicion of sorcery. There is special danger of this type of reaction between men and women who have an in-law relation to each other. This is probably a principal reason for the avoidance with which these relations are so carefully hedged and the respectful treatment mutually enjoined.[1] Grudges are sometimes inherited through several generations. According to folk-tales, children sometimes bear grudges against their parents for real or fancied ill treatment.[2]

Recognized outlets for anger in frankly 'extroverted' form are found in war and raiding parties, in the hunt, and in lawsuits. War is no longer resorted to but up to the present day anger still finds a recognized expression in actions at law. One of the commonest of such actions is the accusation of sorcery (*oku sunga owanga*) already touched upon above. Church councils and meetings have taken over some functions of the traditional courts of law and this is probably one reason for the decidedly stormy sessions which sometimes occur.

The importance of wit and humour as an outlet for anger has been recognized. 'The ability to turn one's anger into a jest goes with the trait of insight . . . and is sometimes appropriately called "the saving sense of humour".'[3] That the Ovimbundu have this ability and use it often and to good advantage is very much in their favour. May not this be one indication of a considerable degree of insight which many observers have noted in the Umbundu character?[4] I would not claim that the Ovimbundu have made any very remarkable attainments in the social control of anger: their achievements in that direction may be slight when compared to some of the more advanced peoples, as, for example, the Scandinavians, the Hollanders, or the English. What is remarkable, however, is that they have frankly recognized the necessity for such control more clearly than have some supposedly more advanced peoples.

Adjustments in family life are held to be resolutions of what are ultimately sex conflicts.[5] Marital adjustments are of prime

[1] See *supra*, pp. 57 ff.

[2] Cf. *Journal of American Folk-Lore Society*, 1922, vol. 35, no. 6, p. 123 f.

[3] Allport, op. cit., p. 344.

[4] Some writers have attributed to negroes a quality of 'insight' superior to that possessed by whites, cf. article 'Insight, &c.' in the *Atlantic Monthly*, Sept. 1938.

[5] Allport, op. cit., pp. 345–53.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

The compound in which the initiates had been confined for three months was a circular enclosure made of light branches and leafy boughs, at the narrow embrasure of which stood a guardian of the boys, who permitted entrance. In the middle of the large enclosure were seven small cages, each of which was just large enough to allow one boy to lie on his back, and I was informed that the boys lie thus for two weeks after circumcision (Plate LXXX, Fig. 2).

The ages of the boys appeared to be from ten to seventeen years (Plate LXXX, Fig. 1), an observation which agrees well with that made at Katoko and Ngongo. The disparity of age among the novices at each center where initiation was observed bears out the statement that initiation ceremonies are held at irregular intervals, but not more frequently than once in four years.

During confinement in the large enclosure the novices had made masks and costumes (Plate LXXIX, Fig. 1), and when they were pulling on the coarse netting suits, which fit tightly, I observed that circumcision had been performed thoroughly, evidently some weeks ago, for the wounds were healed. Masks were obtained, and these the instructors of the boys were careful to wrap in bark cloth, at the same time requesting me not to show the objects to women.

A few days later these boys returned to their village to dance while wearing the costumes which had been made in the enclosure. At Cangamba the final ceremony lasted twelve hours amid great excitement, including ceaseless drumming and dancing. One boy, who wore a skirt on his fiber costume, lifted this to display an artificial penis of great size (Plate LXXIX, Fig. 2). This organ he grasped in his hand while chasing the women and girls, who ran away screaming and laughing.

At this ceremony there appeared stilt-walkers (Plate LXXXI, Fig. 1) and a medicine-man, a member of the Luchazi tribe (Plate LXXXI, Fig. 2).

Circumcision among the Bdjok (Vachokue) has been witnessed by C. P. Holdredge and described by Kimball Young (*Amer. Anthr.*, XXIX, pp. 661–669). This ceremony took place in the far northeast of Angola. The man described as the *magish* of whom women are afraid, but who is known to the initiates, corresponds to the Uluchazi medicine-man seen in the final ceremony at Cangamba. Of this grotesquely dressed person the men and boys took no notice, neither did he pay attention to them. On the contrary he chased women, who ran away screaming. Kimball Young's description of the enclosure where boys are confined, and his account of the